Ambon OH4
Tanimbar OF19
Gorontalo OG4

Arfak OJ7
Flores OF9
Alor OF5
Igorot OA20

[22 cont.]

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Papoewa's van de Geelvinksbaai [The Papuans of Geelvink Bay], p. 78. Sal. Müller, op. cit., p. 108. Natuurk. Tijdschrift v. Ned. Ind., XXXVII, p. 186-187. A.B. Meyer, Ausland 1882, p. 11, note.

among other tribes of that island (2). It has been said that the

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2. See Haddon, "the Tuguri Head-Hunters," Int. Archiv für Ethnographie, Vol. IV, 240 pp.

Langa, the Rokka [Roka], and the Wogo, inhabitants of the interior of Flores, are also cannibals. They not only eat their enemies, but kill and devour their relatives when they are old and sickly. This has been denied, however (3). The mountain

3. De Hollander, Handleiding, Vol. II, p. 721. Tijdschrift v. Ned. Ind., 9th year, Vol. IV, p. 147.

Al 266 727 tribes of the neighboring Solor Islands cut out the hearts of those who have fallen in battle, roast them over the fire, and divide them among the victors (4). Whether or not they are eaten

4. Tijdschrift v. Ind. Taal- L. en Vk., Vol. XX, p. 391, see koppenjacht [headhunting] in the index.

Am I G Tn 266

has not been reported. The custom of eating human flesh was likewise practiced on the Tanimbar and Timorlaut Islands (5),

5. Riedel, de kroes en sluikharige rassen tusschen Selebes en Papua [The curly-haired and straight-haired races between Celebes and Papua], p. [no number given].

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632 most extinct, with only about twenty members.
614 The kapitan is elected by the orang besar of the eighteen kampongs in the kapitanschap.

634 The Radja of Ende is also elected, in this case by the orang besar of the whole state. This means that he is elected evidently by the kapitan. I must inquire further about this matter.

632 The present kapitan is a nephew of the former
578 kapitan. He was chosen because the son of the former kapitan was not satisfactory. I noted that as I asked about this there seemed to be some embarrassment and I wonder if perhaps there was not a little fuss attached to the selection of a new kapitan even in the past. This seems to bear out the evidence for a feud pattern of which I see so much at first glance in Flores. Anyway, both the radja and the kapitan are elected with a tendency to heredity in the male line. They are elected by the officers of the sections of their domain. It is similar to the electors of Goa.

583 They say that the bride price is necessary
614 for marriage, and that the price is really high.
476 They say that some people go bankrupt in order
237 to pay the bride price. Nevertheless, everyone in the suku helps the man pay his bride price and in turn all helpers are later helped. This bride
[436] price is a clan affair. Formerly the price had to be paid in elephant tusks and in gold pieces
[727] called wea. Now most of the tusks are gone because they have been sold or stolen (during the Japanese time). There are still quite a few of the gold pieces left, however. There were hundreds of thousands of tusks in Flores before. Sikka used only very long ones, but in this area they evidently used both long and short tusks. They are remarkable and I must learn more about them.

614 Marriage is exogamous as far as suku are con-
582 cerned and residence is patrilocal. They did
[591]

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614 giving the first fruits to the masters; (c) owing
567 certain duties to the masters; (d) respect shown
423 to the masters; and (e) not being in a good
582 place at feasts. They may intermarry, however, and the bride price for them is the same, etc. He said that even in the beginning they intermarried; in fact as soon as they got into the area they integrated into the marriage system. So strong is the need for these marriage rules that even slaves must be put into the system.

[727] The Ama Rere is a peculiar case too. They are descendants of war captives brought back from the Maumeri area eighteen generations ago. They too have no ritual standing, as can be seen above in their lack of chance to do any of the duties of the Datong suku. They do not have their own land either. They have to work for
[796] Ia and Ib. That is, they have no ritual standing, no land, and they must do certain duties. In the marriage system, however, they are equal.

614 Also peculiar in the Wailolong setup is the
554 Ama Hurint. They do not have a full position
423 in the kampong, because their ancestors came in from Leloba. They have no land of their own in Wailolong. Each year they receive land for their use during the next year.

721 Then we got onto the schedule and learned a number of incidental things. For instance, right now the Leloba folk are scared to walk along the road near Waibalun because there is a state of war. Thus this is a real war and not play, and there is real danger of death. The "big houses,"
778 i.e., the houses of the radja tuan and the kelake,
789 have holy stones before them. It is not proper
171 to call them nubanara but rather saoniwa(ng). The nubanara proper are the holy stones of the kampong in front of the korke. The saoniwa(ng) hold the magical power of the radja tuan and the kelake. The power of these stones invigorates the respective chiefs, and this is why the folk

We. The houses in the oldest negri lama were
342 very large. A whole group of perhaps five fami-
178 lies could live in one. The new style houses,
592 without the "cage" inside and the hooded roof, are easier to keep clean and are better in general. Most of the houses built today are
166 of the new style. Very few move around in the kampong, and even fewer move out of or into the kampong.

There is extremely little if any migration from one community to another here.

484 Traveling is done for only very short dis-
829 tances, and they know nothing about areas beyond Larantuka.

20 The kakang has the only telephone here. There is no telegraph. There is no mail service. There is no postman. The priest has a battery radio, but he lives in Riangkamië.

[727] Rumor is a very strong thing here, and when the
[797] Japanese were entering the story spread that they were going to kill all Christians, but not Mohammedans. Many thought it would be good to change their religion and wear a songko.

829 They agree that as their children learn
186 about the world at large the position of the
769 local area sinks in importance. But very few people have much knowledge about the world. This is really the lowest place I have been in yet. Most of the people are strongly attached to their own kampong, and the ancestor cult is very important in localism.

721 Small wars are still carried on, although
578 large ones as in the old days are forbidden by
423 the Dutch. The traditional ally of Wailolong
609 is Leloba. The traditional enemy of Wailolong is Riangkamië, and about fifteen years ago they had a war with Riangkamië. Leloba is now at war with Waibalun, but Riangkamië is also an enemy. The wars are always over borders. The

609 guru says that this is because there is not
423 enough land and that this is also why no aliens

621 R 11. Ae Mura (kilometer 8)
361 12. Paudari (inside from Nuamere too)

237 There are no more tusks in Roworeke. All
● 727 of them were sold or taken during the Japanese
436 time. The old wea were sold in the Japanese
563 time too, but new ones are being made by
326 traveling goldsmiths from Savu and Roti, from metal supplied by the kampong folk. We picked up two Roti goldsmiths with their tools and families. They had been in the mountains making wea and ornaments for the Lio folk. They use the natives' gold. Much silver is now mixed in with the gold. They both had complete
[142] sets of gold teeth. They were handsome, large, and light.

583 Today, if there are no tusks or wea, they
611 use money and animals for the bride price, but
591 they may also work it off, although it is not
237 really a case of ambil anak because the children follow the father's suku anyway. The girl must stay with the parents until the bride price is paid. Also, residence remains matrilocal until the bride price is paid. Thus we have an illustration of this in the case of a Lio man now living in Roworeke, with several children, because the bride price has not yet been paid. The children belong to his suku, however. Thus there is bride service, matrilocal residence, but the descent remains patrilineal. The guru, who is living matrilocally, has not yet paid his bride price. He tried to get the assistant to say that they still had tusks, but the kepala kampong told the truth.

693 Nearly all adat cases are handled by the
624 kampong Little Fours, but big cases come before
632 the Big Four. The latter type cases are evidently rare. Minor ones may be handled by the local giri tumba, acting alone. The adat cases
[691] are concerned only with land and marriage questions.

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000 438 283 be, the assistant says. Some cotton fluff is sold in the pasar. Thread, however, is not usually bought any more. It is rare and expensive. Thus the wheels and even the hand spindles are busy everywhere.

443 In addition to the market places mentioned before, there is another market in the cycle here. It occurs on the seventh day left out in the arrangement described before (or rather, on the sixth, as there is no market on Sunday), and this is on Thursday, I think. It is at Magekoba, on the way back from Wolowaru, and in the hills above kilometer 33.

[178] The whole market business is new, starting during the last war only. Formerly they did not have a single pasar.

436 177 [301] Before the Dutch came there was no money except the Portuguese dinar, which was in gold of various denominations. The assistant has heard of most of these only, as all of them have long since been melted down for ornaments. He remembers that the one like a silver rupiah was worth about fl. 12.50, and the ringgit sized one was worth fl. 25.00. There were also bigger coins and others which were smaller. There were also lead Portuguese coins, with holes in them like a gobang [a two and a half sen piece]. These too have disappeared because they were melted down to mix with gold to make an alloy.

436 ●727 [301] I note that these people stare and stare at my watch and watch band, and probably this is one thing (gold) which they might steal, as it is irresistible. I note that the women still have gold decorations. Thus the assistant's wife has a pretty good bracelet. There were big troubles when the NICA came in and the people had only Japanese money. Thousands of rupiah were lost in those times. There are just about no more silver coins here. Occa-

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436 sionally one sees a ten sen ketip.[1] The Japa-
•727 nese took everything. They also probably melted down a lot of the coins. There is very
437 little barter here as they have so little merchandise as real surplus. If they need food badly, they may sell cloth in the mountains for some form of food.

493 No one has a car. No one has ever owned a car here. And no one can drive. Buses are
[435] very little used. The fare to Ende is fl. 0.50.

429 The owner of all the land is the mosa laki
614 mere of the kampong. He is thus the tuan
622 tanah. Each family has its own house and garden land which is inherited. The parcels are in family units. Land is not sold, bought, or rented. There is also suku land, usually too far off in the hills (where the kampong lama of the suku is) to work. Thus the Odja suku has some in Rabu, but they never use it. The suku land in the kampong is under the giri tumba. Evidently there are no kepala suku, and thus no real suku property organization. This is because the mosa laki mere was formerly the kepala suku when the suku were localized. In the kampong, most of the suku land is that of Rewarangga, and indeed if one looks back far enough, all of the land in Roworeke belonged to Rewarangga suku. Note that the mosa laki mere is of Rewarangga. The Odja folk were given land for coming in and, for example, helping the Rewarangga in warfare. Thus it is possible, and evidently indeed usual, for incoming suku to get pieces of land from the mosa laki mere who is land master of the original suku.

[609] There is also undivided kampong land, and this may be developed by anyone with the consent of the mosa laki mere. Even outsiders may do this, for example, the people from Ende, who live in the kampong.

[1] [i.e., small silver coin --Analyst]

We

585 come mainly in the "free months" after harvest,
[221] that is, July, August, September. (Note here
796 that the tuno wudjo fasting period comes in,
261 which he said lasts for about six months. It
just jibes with the quiet time.)[1]

721 Head-hunting was done formerly for a feast
346 for a new korke (they can't do it for the new
178 church; too bad!). I have already mentioned
782 how they would give the new posts of a korke
some food if the posts did not fit into the
rafter holes. This showed that they were hungry. Formerly the food given was human heads. They were hung in the korke. (I suspect there was more of this than Roy[2] says, but he is honest, and perhaps this simply was not done during his time.)

[241] I asked about the blood and the heads needed for making the land fertile and the crops plentiful, etc. He was very vague about this, and my guess is that it is not native in this area. Still, I note the tuno wudjo myth. But this may indeed be a Lio importation. Anyway, they know the connection between blood, human sacrifice, and "fat land." There must be a link here.

226 He says there is no cannibalism here. He
● 727 says Seegeler[3] was wrong to suspect that they ate parts of the human beings killed in human sacrifice. In fact, he says they didn't even have the human sacrifice. But then he hedged a bit when I reminded him how the Keweluk had forbidden the killing of the Padji women. Then he corrected my previous version of this tale and said that when they had these wars, they didn't, as I thought, kill half the defeated at once and bring the other half back to the kampong and there kill them. He said that actually what they did was to kill only one person and bring the head back. Thus, in the Padji case, they killed one woman and brought her head back. It

[1] [i.e., January-June; see category 116, p. 276, #2 --Analyst]
[2] [the assistant] [3] [a former Controleur --Analyst]

War

727 was then that Keweluk said it was taboo to kill,
266 (to kill women only evidently?). Maybe Vatter has a version? Anyway, he did admit that when an enemy was captured in war, although they didn't kill him in the korke (he was a bit shocked at the idea), they would kill him outside the kampong. His father did this, which was quite decent after all!

754 He insists that there was no cannibalism at
[266] all, except that formerly (and even today?) the suwanggi did it. They were and are evidently the devils here. They do the things that other people wouldn't. I wonder if perhaps they are the scapegoats for past practices. That is, they say that their ancestors never did such things, only the suwanggi did them. But, note that there were plenty of suwanggi. Roy's father had to kill fourteen in one day in Leloba alone! There is something fishy here. Either he won't tell everything, or else he has forgotten, or else I am really wrong to suspect him.

681 The death punishment was given only to suwang-
684 gi (again the devils). It was also given in cases of adultery if the offenders were caught red handed.

Thus my work in Leloba--Wailolong ended. Roy
115 is a fine old fellow. His only requests were to
124 ride with me if I happened to be going the "same" way," and to take his relatives and family along. He also wanted some photographs, and I will send him a photograph of me. And a copy of my book. I will also send him some medicine for asthma. How different he is from the begging and crafty Endenese.

Roy probably won't live much longer. He is a dramatic figure.

He, more than anyone else, probably, killed off paganism here. But he retains the tolerance and respect for his ancestors, and a knowledge of and pride in the legends and old things.

[See bibliography, cat. 113 --Analyst]